THE GREAT PAṆI PEOPLE

By

Ramchandra Jain

Our age knows the great European adventurers with banners of their imperialistic nations intruding into the various countries of the world. With sword in one hand and Bible in the other; these expert mariners, great engineers, well versed in trade and commerce and carriers of materialistic culture and civilization; these Āryan rulers have dominated the whole world for several centuries. History knows the great upsruge of the Buddhist movement that covered wider parts of Asia through peaceful penetrations about twenty three centuries ago. Pre-history records the peaceful historical migrations of a great people to all the parts of the southern hemisphere in the beginning of the fourth millenium B. C. and later. They were the great Paṇi people, so conspicuously recorded in the Ṛgveda; the earliest written Āryan record. The Paṇi people of Bhārata were adventurous mariners, expert engineers, great builders, well experienced in trade and commerce, internal as well as international, highly educated and intelligent, masters of oceanic waters and the great expanders of culture and civilization in the then known world.

Kaśyapa is the progenitor of the Ahi people.[1] He is the son of Marīchi.[2] Marīchi descended from Muni Vaivasvata who is the progenitor of the Ikṣvāku race.[3] The Ahi people, thus, according to the Brāhmaṇic tradition, descended from the Ikṣvāku race. According to the Jaina tradition, the Ikṣvāku race was founded by the first Tīrthaṁkar Ṛṣabha. His son was Bharata whose son Marīchi founded a heretic Dharma.[4] Marīchi is, thus, associated with the Ikṣvāku race. The Ahi people populated a very vast region extending from Iran, the western province of Bhārata; and the western Bhārata. Hastināpura was their capital. The Ahi people constituted the sub-race of the Ikṣvāku race.[6]

1. *Mahābhārata* (Cr. Ed.); 1. 59. 30-40.
2. F. E. Pargiter, *Ancient Indian Historical Tradition*, 1962, p. 189.
3. *Mahābhārata* (Cr. Ed)., 1. 14. 5-6
4. Helen. M. Hohnson, *Trisastisalākā-Purusa-Charita*, 1931, Vol. I, p. 330.
5. R. C Jain, *Hastināpura, Ancient capital of Ahisthala Janapada.*
6. R. C. Jain, *Ethnology of Ancient Bhārata*, Chapter III,

The Ahi people were the enemies of Indra,[7] the supreme Brahmāryan commander-in-chief, *par excellence*. He has been referred to as Ahi-hā.[8] Paṇis were the offspring of Vṛṣaya.[9] Vṛṣaya is a name of Tvaṣṭṛ whose son was Vṛtra.[10] The Paṇis, thus, were the real brothers of Vṛtras who have been referred as the best of Ahis in Ṛgveda. The Paṇis appear in Ṛgveda as related to Ahi and Vṛtra.[11] The Paṇis are referred to as Dasyus,[12] the territorial epithet of the Brahmāryan adversaries. The Paṇis were non-Āryan, non-sacrificing people of pre-Āryan Bhārata.

The Paṇis were a very wealthy class.[13] They were intelligent and mighty people.[14] The Paṇis were great engineers who constructed safe places for themselves and their treasures in inaccesible mountains.[15] Vala was the greatest leader of the Paṇis.[16] The Paṇis had constructed artificial protective defences.[17] They populated great cities.[18] The Paṇis were the masters of the economic power of the Brahmāryan adversaries. Indra alongwith Soma crushed the Paṇis by violence whose wealth Agni, the second military commander in rank to Indra, and Soma had looted.[19] Indra himself plundered the wealth of the Paṇis also.[20] The Aṅgirasas also looted the wealth of the Paṇis to their heart's desire.[21] The great destructive Agni won the precious

7. Rigveda 1. 17. 2. 9; 1. 17. 3. 9; I have followed the classification of Rigveda into Mandala, Anuvāka, Sūkta and Rc.

8. Rigveda 2. 2. 8. 3.

9. Rigveda 1. 14. 9. 4; 6. 5. 12. 3.

10. Rigveda-Samhitā (V. S. M.), Vol. III, p. 218.

11. Rigveda 1. 7. 2. 11.

12. Rigveda 2. 2. 4. 9; 7. 1. 6. 3.

13. Rigveda 6. 5. 2. 14; 9. 1. 22. 7; 9. 7. 8. 2.

14. Rigveda 6. 1. 13. 3; 7. 1. 2. 9.

15. Rigveda 2. 3. 2. 6-7.

16. (1) Rigveda 6. 3. 16. 2.
(2) Rigveda-Samhitā (V. S. M.), Vol. II, p. 44.

17. Rigveda 2. 2. 4. 8.

18. Rigveda 6. 2. 3. 5; 8. 3. 2. 7-8.

19. Rigveda 6. 4. 1. 22; 1. 14. 9. 4.

20. Rigveda 5. 3. 2. 7.

21. Rigveda 7. 2. 7. 9.

treasures of the Paṇis.[22] Indra broke through the defence of Vala and looted his wealth.[23] Bṛhaspati, the leader of the Aṅgirasa Gaṇa, also destroyed and won the wealth of Vala.[24] We, thus, find that the Brahmāryan foreign invaders of Bhārata had summoned all their best military leaders; Indra, Agni, Bṛhaspati, Soma and others; to annihilate the Paṇi's economic strength. It appears that the Paṇi's wealth was so vast, scattered over such a vast area, that no single Brahmāryan military commander alone could annihilate it. The Paṇis had amassed fabulous wealth through extensive international trade and commerce which invited the unfathomable greed of the poor and hungry Āryans of the mountains of the north.

Archaeology fully corroborates this Ṛgvedic literary evidence. The Pre-Āryan Bhāratīya region in the west had developed great cities surrounded by vast and extensive villages,[25] with flourishing agriculture[26] which produced sufficient surplus[27] to be stored in the granaries[28] for international trade. Bhārata was much more advanced in industrial outputs than were the sister regions of Sumer and Egypt during that age. The international trade, in that age, was socially controlled. The foreign trade was carried on through land and sea routes.[29]

These international traders of Bhārata are known to have sailed to Babylonia in the beginning of the fourth millenium B. C. and laid the foundation of the culture and civilization of Sumer in the pre-flood age. All the scholars on this subject have employed the legend of Oannes, told by Berossus, to reach their conclusions about the origin of the earliest Sumerian immigrants. Oannes was the supreme leader of a race who came through the Persian gulf and founded the cities of Sumer. He introduced the art of writing, of agriculture and of working in metal and "since that time no further inventions have been made." They were the first to build houses with bricks. They made the brick

22. Rigveda 2. 3. 2. 6-7.

23. Rigveda 1. 10. 2. 5; 2. 1. 11. 20; 2. 2. 3. 3.

24. Rigveda 4. 5. 5. 5; 10. 5. 8. 6; 10. 5. 8. 9; 10. 5. 8. 5.

25. Mortimer Wheeler, *The Indus civilization*, 1953, p. 8.

26. D. H. Gordon, *The Pre-historic Background of Indian Culture*, 1958, pp. 35, 55.

27. Stuart Piggot, *Pre-historic India*, 1950, p. 153.

28. S. Piggot, op. cit, p. 170.

29. E. J. H. Mackay, *Further Excavation at Mohenjodaro*, 1938, p. 647.

houses in the day and returned to their fleet in the night. This shows that they were the expert mariners skilled in the art of engineering. They drained off the marshes and raised new cities. Indus masonry is some 500 years earlier in date than the similar masonry in Sumer and this style of masonry goes back even to earlier times in the Indus Valley for it occurs down to the lowest level.[30] All the scholars agree that the earliest Sumerian immigrants came from the east. Susa in Elam, the seat of power in far western Bhārata, was an important provincial Capital but only second in rank to Mohenjodaro and Harappa. But Susa was not a sea-port and its inhabitants do not display the characteristics so distinctly associated with the earliest Sumerian immigrants. The earliest Sumerian immigrants came from Bhārata. Shell inlay from the Royal Tomb at Ur depicts a naked man. The supreme leader is wearing the dress woven of snakes flanked in the tall by a Cobra.[31] The Paṇis were naked people[32] associated with the Ahis. The obvious characteristics of the earliest Sumerian immigrants point towards the irresistible conclusion that they were the famous Paṇi people of pre-*Ā*ryan Bhārata.[33]

In the beginning of the fourth millenium B. C. these great Paṇi people appear to be astonishingly full of great hopes, gigantic adventures and of living missionary spirit. They were very successful in laying foundation of the great civilization of Sumer. This coalescence of the two people largely developed the Bhāratīya international trade which ultimately gave great impetus to agriculture, industry and internal trade at home. Then another group of Bhāratīya expert mariners led by great engineers and accompanied by spiritual leaders, chartered their vessels on the unchartered waters to the south of their friendly waters and reached the shores of Egypt in the middle of the fourth millenium B. C.[34] Their supreme leader was Menes who founded the city of Memphis, drained the river flowing near it and diverted its course. He raised the dam to protect the city. He excavated a lake on the north and west sides of the city.[35] This peaceful expedition of Menes is depi-

30. E. I. H. Mackay, op. cit., p. 649,

31. Lenoard Werolley, *Excavations at Ur*, 1955, Plate No. 11 facing p. 86.

32. Rigveda 4. 3. 4. 7.

33. R. C. Jain, *The Most Ancient Āryan Society*, 1964, p. 60.

34. R C. Jain, op. cit. (M. A. A. S.), p. 63.

35. Herodoties, *The Histories*, 1955, p. 138.

cted on the slate palette of Narmer.[36] Menes had to eject many agriculturists from the land inundated and cultivated by the Nile waters where the city of Memphis had to be found. The scene on the obverse shows him holding the hair of the leader of the people who opposed the master plan of Menes. Menes is not in an act of killing him as he does not have any weapon of killing. The followers of the opposing leader run away. The birth of papyrus plants and the human head emerging from the same pool of water are depicted under the control of a peaceful animal, the falcon. The falcon is depicted as serene who controls the tongue of the human head. Menes is flanked by a spirtual personage. All these are super-imposed by the two bull heads. In the middle of the two bull heads, flame is burning in a protected house. The bulls and their horns represent powerful spirituality in art. The reverse shows a bull standing in peace with a naked individual lying in the lowest part. Then two animal bodies with two big serpent heads roped by two men are shown. Above it, Menes is depicted in full glory of success. Headless beings depict powerless opponents. The uppermost portion contains two bull heads with a bigger flame burning in a protected house in the middle. The burning flame is the spiritual light, ever-radiant. This artistic representation indicates that the people belonged to the Ahi race of Bhārata who brought spiritual light to the united land of lower and upper Egypt. They had come from the land of Punt. The root of the word is Pun, the 'T' being the usual feminine ending for a foreign country.[37] Punt, thus, means the foreign land of the Paṇis. Menes was the sovereign leader of the Paṇis who developed the land of Egypt in the known historical times.

The pre-Olympian Minoan culture and civilization of Greece and the Aegean were an original native creation wharein Sumerian and Egyptian techniques and ideas were blended[38] to forn a novel local civilization. This culture intruded into Greece form western Asia and north Africa (C. 3000 B. C.). Herodotus informs us that in the pre-Hellenic times, the Phoenicians, who originally came from the coasts of the Indian ocean carried on maritime trade in the Mediterranean and were settled on the coastal port-cities of Palestine. Loaded with Egyptian and Assyrian

---

36. M. A. Murray, *The Splendour that was Egypt*, 1959, Plate LXVIII on p. 196

37. M. A. Murray, op. cit., pl. XXI.

38. V. Gordon Childe, *The Dawn of European civilization*, 1950, p. 20.

goods, they called at various places along the coast, including Argos (Greece), the most important of the countries in those days.[39] He in this connection narrates an incident of the abduction of a king's daughter in the fifteenth Century B. C. The people sailing from the coasts of the Indian Ocean were none other than the Paṇis, known as Phoenicians in the Aegean region. It appears that the Paṇis of Bhārata, who fraternised Sumer and Egypt, extended their exploits to the Mediterranean and took Sumerian and Egyptian cultures in that region (C. 3000 B. C.).

The earliest immigrants to South America in the pre-Aztec age were the Quatzalocatle people. Quatzalocatles mean "feathered serpents" or "bird-serpents". Votan, the first historian of the Quatzalocatles people, declares himself a snake. The Votan people were the sea-faring people and expert internal and international traders.[40] Phoenicians were the first immigrants to America. They reached America through Polynesia via Pacific Ocean. Phoenicians were the original Paṇis of Bhārata.[41] The Paṇis belonged to the Ahi or Nāga sub-race of Bhārata.[42] The inseparable association of the Quatzalocatle people with snakes clearly identifies them with the Paṇis of the Ahi sub-race. The time when this immigration took place is difficult to be determined. The Buddhist immigration may readily be ruled out. The Buddhist immigrants started their sojourns after the time of Aśoka and during that age there was neither the supremacy of the Paṇis nor of any other member tribes of the Ahi sub-race. The American art displays Śramaṇic influences and betrays Minoan leanings. The Minoan art is more natural than the Egyptian or the Babylonian and the American art is still more natural than the Minoan. The impulses from fresh navigation to the unchartered waters could have come only after the Minoan civilization had attained its youth (circa 2000 B. C.). I fix the Quatzalocatle immigration to America (Circa 2000 B. C.).

The Paṇis believed in the reality of soul, its right-effortiveness, transmigration of soul and its final attainment (*Siddhi*). Unfortuna-

---

39. Herodotus, op. cit., p. 13.

40. D. A. Mackensie, *Myths of Pre-Columbian America*, pp. 265-266.

41. (1) A. C. Das, *Rigvedic India*, 1927, p. 192.

(2) A. C. Das, *Rigvedic Culture*, 1925, p. 88.

42. Rigveda 1. 7. 2. 11; 5. 3. 2. 6-7; 7. 1. 6. 3.

tely the script of their home-land has not been satisfactorily deciphered and we have to look to later evidence for the pre-Āryan Śramaṇic beliefs. The science of Śramaṇalogy was founded on the basic tenets of Non-Violence (*Ahiṁsā*), Truth, Non-stealing, Continance and Non-Attachment (*Aparigraha*). Man is the union of Spirit and Matter, and when spirit or soul follows the Śramaṇic way, it is supreme. It dominates over the matter. It presides over it. When the supremacy of the spirit is accepted as guide of life, it results in freedom, equality and friendship amongst the whole of mankind, nay, the whole of the living society. The Śramaṇalogical foundation of a society develops a republican systems in the political field, institutions of family and equality between man and woman in the social field and mixed economy in the economic field.

The Paṇis, the international carriers of the Śramaṇalogical way, were the first implanters of the Śramaṇalogical culture and civilization in the whole of the southern hemisphere in the fourth and third millenium B.C. The northern hemisphere, then largely unpopulated and uninhabitable, still was in the stages of savagery and the rising society later to be known as the Āryans of history, was still in the primitive stage of fighting with nature for its mere physical existence. Gondawānāland was blooming under the mid-day sun when the Aṅgārāland was sleeping under the darkest mid-night. The Śramaṇalogical way sprouted great and supreme cultures and civilizations in Mesopotamia, Egypt, America, and the Aegean with Bhārata as their epi-centre. The Paṇis laid the Śramaṇic foundations of ancient Sumer[43] and ancient Egypt.[44] The Aegean and the American cultures and civilizations were also similarly based on the Śramaṇic foundations.[45] The Śramaṇalogical way reigned supreme at the opening of the human history (circa 4000 B. C.). The laurels go to the great Paṇi People for this creditable and noble human achievement.

---

43. R. C. Jain, *Sramanic foundations of Ancient Sumer,* read before the Semitic studies section of the XXVI International Congress of Orientalists at New Delhi, 1964.

44. R. C. Jain, *Sramanic foundations of Ancient Egypt,* read before the Egyptology Section of the XXVI International Congress of Orientalists at New Delhi, 1964.

45. R. C. Jain, op. cit. (M. A. A. S.), Chapter II "*The Pre-Āryan Sramanic Society*".